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If Hoppe and Mueller's unscholarly edition of the *Evangelium Marci* deserves mention, A. Schaefer's '*Aivaggeljo thairh Matthaiu*,' c. v-vii, Waldshut, 1881, ought also to have been admitted.

The text is a reprint of Bernhardt's second edition, as shown by the identity of several typographical errors—II Kor. vi, 8, Note: *jah pairh* in A, not *jap*. II Kor. v, 12, Note: *jan ni in hairtin* in A, not *jah*.—Ephes. iii, 13, Note: *in pizei* in B, to be omitted.—Glossary, sub *anafih*: *anafihis bókó*, not *bókós*. Further corrections are: P. 5, Note 13, *wigss* instead of *wiggs*.—P. 11. Math. xxv, 39: *jah atiddjedum*.—P. 18, Note 18, add: *Johannes* in C. A.—P. 32, v. 50. Heyne has *sijaiþ*.—P. 71, v. 58. Uppström, Gab.-Loebe, and Zahn have: *jäh gap du imma Jesus*, as required by the text.—P. 77, v. 6; add to the Note: *qipeiþ* in C. A. for *qepeiþ*.—P. 82, v. 29. About the emendation at *fairgunja*, cf. Mourek, "Gothische Praepositionen."—P. 100. Note 33: the first *i* in *greitandein* is erased in C. A., according to Uppström.—P. 125, c. iv, v. 5: *jap þan*, instead of *jah þan*.—P. 126, c. vi, v. 1: insert *jah* before *ni*. c. vii, v. 5, *ungahobainais*, for *ungahobeinais*.—P. 146, c. ix, v. 15, Note: *unusspillidons*, for *unosspillidons*. c. x, v. 2: *bidjan* in B., not *bidjam*.—P. 162, Note: *frijapwa* in A. belongs to verse 19.—P. 183. Note 17 must read: *frumei* in B.

In the glossary, several words are omitted.—P. 345. *gablindnan*, though occurring only in a gloss in A, ought to have been given (cf. *sihu*).—P. 350, *gakunnan*, w. and str. v.—P. 414, *saurga*, f.—P. 415, *sifan*, w. v.—P. 465, *vulan* is given as a strong verb (following Heyne); a question mark would have called attention to an unsettled point.—Misprints are, on p. 299: *Aillam* (cf. Heyne!) instead of the correct form *Ailam*, as in the text; Gabelentz and Loebe give the former in their text without comment; p. 346, *gadiliggs*, not *gadilliggs*.

A new feature of this edition is a syntax, pp. 222-292. Most of the material is drawn from dissertations and journal articles; a complete bibliography would have been helpful to the student. In the arrangement of his material, the author follows the time-honored classical scheme. No attempt is made towards a com-

parative study, although classical influences are occasionally mentioned. We do not wish to find fault with Dr. Balg either for the plan or the scope of his work; a work on syntax, particularly when the author must often choose between avoiding and touching upon ground not yet fully investigated, offers so many points where to apply the lever of criticism, that reviewers have unfortunately too often been betrayed into making agreement with their own point of view their test of merit. Dr. Balg's intention was to gather the most essential facts of Gothic syntax. In this he has succeeded; yet we think that a less liberal supply of illustrations and translations would not have detracted from the usefulness of the book. The space might have been profitably used for a fuller discussion of principles. We reserve a full review of this part of the edition for a later number of the Notes.

H. SCHMIDT-WARTENBERG.

University of Mississippi.

## CORRESPONDENCE.

### TWO CHAUCER NOTES.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—In the note to l. 24 of the 'Reeve's Prologue,' Bell's edition, Mr. Jephson points out that the line is apparently derived from a similar expression in the 'Decameron,' in the Introduction to the Fourth Day. It has not, I believe, been noticed that Rabelais has it also, having probably borrowed it from Boccaccio. In Book 3, chap. 28, where Panurge is replying to Friar John, he says:

"Tu me reproches mon poil grisonnant, et ne considere point comment il est de la nature des pourraux, esquelz nous voyons la teste blanche et queue verte, droicte, et vigoureuse";

as given in the 'Edition Variorum,' vol. 5, p. 30. The editors of the Variorum seem to know nothing of the occurrence of the simile in either Boccaccio or Chaucer.

Several commentators have explained whence Chaucer drew his allusion to Plato, 'Prologue' 741-2 (cf. a similar quotation in the 'Manciple's Tale,' C. T. (Tyrw.) 17156-9, (Gillman) 18088-91):

Eek Plato seith, who so kan hym rede,  
"The wordes moote be cosyn to the dede."

They all refer to Boethius, but none of them instances the Platonic original. This, however, is 'Timæus' 29 B, which is thus translated by Jowett:

"And in speaking of the copy and original we may assume that words are akin to the matter which they describe; when they relate to the lasting and permanent and intelligible, they ought to be lasting and unfailing, and so far as in their nature is irrefutable and immovable—nothing less. But when they express only the copy or image and not the eternal things themselves, they need only be probable and analogous to the real words."

The Ciceronian translation of the same passage is interesting (ed. Baiter-Kayser 8, 132):

"Omni orationi cum iis rebus, de quibus explicat, videtur esse cognatio: itaque cum de re stabili et immutabili disputat oratio, talis sit, qualis illa, quæ neque redargui neque convinci potest; cum autem ingressa est imitata et effecta simulacra, bene agi putat. si similitudinem veri consequatur."

#### A NOTE ON THE 'BEOWULF.'

There is a gnomic sentence in 'Beowulf' which has never, I believe, been traced to a possible source. I refer to the well-known

*Wyrd oft neredð  
unfægne eorl, ðonne his ellen deah!*

This ('Beow.' 572-3) is Christianized in 'Andreas' (458-460) into

*Forþam ic þow tō sōðe secgan wille,  
þæt nāfre forlæteð lifigende god  
eorl on eorðan gif his ellen deah.*<sup>1</sup>

Now is not this our familiar "Fortune favors the brave," which, as every one is aware, is the English rendering of a Latin proverbial expression? (See the amusing treatment in Newman, 'The Idea of a University,' Elementary Studies, Composition). It is found in Terence, 'Phormio' 1. 4. 26; Cicero, 'Tusc. Disp.' 2. 4. 11; with which compare Ennius, quoted in Macrobius, 'Saturn.' 6. 1; Virgil, 'Æn.' 10. 284; Ovid, 'Met.' 10. 586, 'Ars Amor.' 1. 608; 'Fasti' 2. 782; Pliny, 'Epist.' 6. 16; Tibullus 1. 2. 16. It will be observed that some of these authors have "Fortuna,"

and some "deus," corresponding respectively to the "Wyrd" and "god" of 'Beowulf' and 'Andreas.'

Chaucer takes up the tale in his turn. Thus in 'Troilus and Cryseyde' 572-4 (Morris' ed.):

Thynk ek, Fortune, as wel thi-selven wooste,  
Helpeth hardy man unto his emprise,  
And weyveth wrechis for hire cowardyse.

Still closer in the 'Legend of Good Women' 1773 ('Lucretia' 94):

'Hap helpeth hardy man alday,' quod he.

Further references may be found in Haeckel, 'Das Sprichwort bei Chaucer,' p. 5.

I may note, by the way, that the "stille as stoon," for which Haeckel (pp. 55, 56) can find no parallel, may be from the Bible, Exod. 15, 16. Compare Keats, 'Hyperion' 1. 4:

Sat gray-haired Saturn, quiet as a stone.

Haeckel (p. 15) is all astray in his notes on the 'Prologue,' 741 ff.

#### "DEWY-FEATHERED."

Brooke, in his 'History of Early English Literature,' illustrates Cynewulf by Shelley. On page 183 occur these words:

"Shelley, who was himself an ancient Nature-worshipper born out of due time, a maker of Nature-myths, and as innocent as a young Aryan in doing so, is on that account very like Cynewulf when both are writing about natural phenomena. Both of them write as the people talked in old time about the Wind, and the Clouds, and the Sea."

An independent observation to the same purport is obligingly furnished me by my colleague, Professor McLaughlin. He had noted the fact that Shelley contains a parallel to a passage in Old Norse Helgi Poet—so called by Vigfusson and Powell. In 'Helgi and Sigrun,' ll. 323-326 ('Corpus Poeticum Boreale,' vol. 1, p. 143) we have:—

*Nú em ek svá fegin fundi okkrom,  
sem át-frekir Óðins haukar,  
es val vito, varmar bráðir,  
eda dögg-littir dags-brún síá.*

This they translate: "I am as glad to meet

<sup>1</sup> Vigfusson and Powell use, instead of the *ð* of this word, a conjoined *a* and *o*, which does not occur in ordinary fonts of type.

<sup>1</sup> See also Gummere: 'Germanic Origins,' p. 236.—J. W. B.